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While our need craves some sterner, sweeter bard
Whose trumpet-cry more than all joy beguiles,
Thy keen truth leaps to flame, and night is starred!

MARIAN MEAD.

BOOKS OF THE COMING YEAR.

A considerable portion of the space in this issue of *THE DIAL* is devoted to the regular annual list of classified announcements of forthcoming books. The list is a long one and would have been much longer had it not been thought best to exercise a certain discrimination and to omit many titles of minor interest. It is believed that everything of real importance thus far definitely included in the announcements of American publishers will be found comprised. Certainly, the list offers no evidence that the general commercial depression of recent months has extended to the publishing business; it rather indicates, if anything, that the business has made more extensive plans and assumed a broader scope than usual. It is, however, true that the effects of commercial depression would require some time to become manifest in publishers' lists. Books are taken in hand long before they are publicly announced, and the close of one season finds the work of the next well under way.

In the department of historical literature, several noteworthy works are promised. Perhaps the most important are a work on Massachusetts, by Mr. Charles Francis Adams; a study in geographical discovery in the interior of North America, by Dr. Justin Winsor; a history of the English town in the fifteenth century, by Miss Alice Stopford Green; and a three-volume translation of the memoirs of the Chancellor Pasquier. In biography, we must mention first of all the life of Lowell which Professor Woodberry has been writing for the "American Men of Letters" series. The author is sure to bring both scholarship and literary grace to the work, and we will not quarrel with the fact that the biography is to fill two volumes, although such extended treatment is probably disproportionate to the scope of the series. While on the subject of Lowell, we must not forget to mention the two promised volumes of letters, edited with loving care by Professor Norton. Other promised biographies are a life of Jared Sparks, by Professor Herbert B. Adams; of Dean Stanley, by Mr. R. E. Prothero; of Edwin Booth, by Mr. William Winter; of Cardinal Manning, by Mr. Edmund Sheridan Purcell; of William

Jay, by Mr. Bayard Tuckerman; and the autobiography of Signor Salvini.

Among works of general literature the first place must be given to the familiar letters of Scott, edited by Mr. David Douglas; and to Professor Jebb's volume of Turnbull lectures upon classical Greek poetry. We are to have the works of George William Curtis and of Thomas Paine — two very unlike worthies — each in four volumes; the one edited by Professor Norton, and the other by the Rev. M. D. Conway. We are also to have a new volume of papers by Emerson, most of which have seen the light in the magazines. The letters of Asa Gray will have much more than a scientific interest, and will fill two volumes. Pleasing, at least, will be the volumes of essays by Mr. Henry James and Miss Agnes Repplier, and Mr. Lang's additional "Letters to Dead Authors."

The announcements in poetry and fiction are so numerous that we hardly know where to stop in our selection, although it is easy to begin, in the one class, with Parsons's poems and translation of Dante; in the other, with the "Pan Michael" of Mr. Sienkiewicz, which will complete the great historical trilogy of the Polish novelist. Volumes of new verse are promised by Mr. R. W. Gilder, Mr. Bliss Carman, the Rev. E. E. Hale, Professor C. G. D. Roberts, and Miss Mary Robinson, besides Professor Goldwin Smith's collection of translations from the Latin poets. In fiction, we may soon expect "The Coast of Bohemia," by Mr. Howells; "His Vanished Star," by Miss Murfree; "The Copperhead," by Mr. Harold Frederic; "The White Islander," by Mrs. Catherwood; "Marion Darche," by Mr. Crawford; and "A Gentleman of France," by Mr. Stanley J. Weyman.

In art, the most interesting announcements are a volume of cats in photogravure, by Madame Ronner, who has made the expression of feline character quite her own province; a sumptuous work on French illustrators, by M. Louis Morin; a great work on Rembrandt, by M. Emile Michel; and a portfolio of proofs from "The Century." Serious travel will be represented by Dr. Nansen's work on Eskimo life and the late Professor Freeman's studies of travel in Italy and Greece. In lighter vein, we are sure to find enjoyment in Mr. Janvier's "An Embassy to Provence," in Miss Margaret Symonds's Lombard sketches, in Mr. Scollard's "On Sunny Shores," and in Mr. Lafcadio Hearn's "Glimpses of Unfamiliar Japan."

Educators will be glad to find collected into a volume Dr. J. M. Rice's "Forum" articles on the public schools of our large cities, and will welcome the extensive lists of text-books offered in all departments by several publishing firms. In economics, the most important announcement appears to be Professor John S. Nicholson's history of political economy.

In the other departments, our list must be left to speak for itself. There will clearly be no dearth of new works upon science, philosophy, and religion; no lack of choice among books for holiday gifts or of literature for youthful readers. The latter categories, indeed, are already bewildering in the variety that they include, but still additional announcements may be expected during the coming weeks.

A FRENCH VIEW OF AMERICAN COPYRIGHT.

We mentioned, some time ago, the "Note sur l'Acte du 3 Mars, 1891," printed in pamphlet form by the French Syndicat pour la Protection de la Propriété Littéraire et Artistique, and sent by that body as its contribution to the proceedings of the Congress of Authors. Another mark of French interest in the Congress takes the shape of a lengthy communication from the Association Littéraire et Artistique Internationale, also sent to the Congress, although addressed in form to the President of the American Copyright League. We subjoin a translation of the more important passages of this communication. After the usual preliminary salutations, accompanied by congratulations upon the work already done by the Copyright League, the letter proceeds to comment upon the Law of 1891:

"The American law, by its recognition of the rights of authors during a period of forty-two years, has sanctioned intellectual property in an excellent manner, and although, in most European countries, these rights are protected for a minimum period of fifty years after the death of the author, we do not think that a modification of the law in this respect should be urged. But the question is different when we come to consider the formalities to be complied with. You are aware that all our efforts are directed towards the recognition of intellectual property without the necessity of complying with any formalities. In France, for example, the right comes into existence *ipso facto* with the act of publication, no registration being necessary. If registration is made at the Department of the Interior, it is considered merely as an administrative formality, and its omission neither lessens nor weakens the right of ownership.

"In the United States such registration has been deemed necessary to the very existence of the right of ownership. We can only bow to the will of the legislator, which seems, however, to have exceeded its limits when, in the case of works by foreign authors, it has added to the registration clause the obligation of re-

manufacture upon American soil, with American type and paper.

"We understand clearly the nature of the considerations that have impelled the legislator to protect a national industry by reserving to American printers a monopoly of the manufacture of books circulating in the United States.

"But, setting aside the question of books published in the English language, we venture to observe that, as far as it concerns books published in French, Italian, Spanish, German, or other languages, the manufacturing clause acts adversely to the object proposed.

"In fact, the considerable expense that it imposes upon foreign authors constitutes an almost insurmountable obstacle to their claim of the right which the law concedes.

"It is clearly the interest of American publishers to secure, at a low cost, the ownership of works published in Europe. But every contract made by them with a foreign author is heavily handicapped by the preliminary manufacturing clause.

"Yet the intention of the legislator to recognize the rights of the foreign author is very distinctly expressed. How did it come about that he at the same time made the exercise of those rights almost impossible? Would it not have been more logical to prohibit the importation into the United States of all translations manufactured abroad? In this way the monopoly of manufacture would remain with the American publishers and printers. The foreign author would register his work at the Washington library, and this registration would form the basis of the contract to be made between him and the American publisher, the latter being guaranteed against competition by his inalienable right to the material manufacture of the translation upon American soil.

"We believe this to be the path that the legislator should take. With music and the graphic arts, likewise, it seems to us that it should suffice (the work being registered, and two copies manufactured in the country of its origin being deposited at Washington) to reserve to American publishers the monopoly of re-manufacture upon American soil, a contract having been made with the author.

"It would be preferable, indeed, that the free circulation of intellectual works were assured throughout the whole world, but it is not for us to dictate to the United States a rule of conduct in a matter of which they alone must judge. We merely seek a *modus vivendi*, applicable to, yet improving, the present situation.

"We beg also to call your attention to the wellnigh insurmountable difficulties arising from the legal requirement of registration at Washington on the very day of publication in the original country. Questions of distance play such a part in the relations of Europe with the United States that we need not insist upon a point so obvious. The legislative condition of registration at Washington would be fulfilled even if foreign authors were to be granted a month or two of grace. We believe that this modification, based upon logic and the force of circumstances, would not meet with serious opposition."

The letter closes with the expression of a wish that the French Society might enter into closer and more continuous relations with the American Copyright League, and with an invitation to take part in the proceedings of the International Literary and Artistic Congress to be held at Barcelona, and opened the twenty-third of this month.

IBSEN'S TREATMENT OF SELF-ILLUSION.

In no play of Ibsen's is the corrosive self-destroying character of his social criticism more apparent than in "The Wild Duck." "A Doll-House" and "The Pillars of Society" enforced the lesson that unless there be truth in personal and social relations they cannot endure; they are built upon sand, and cannot brave the shocks of adversity. This was perhaps the first positive lesson to be derived from Ibsen's teachings. We felt that here we had at last firm ground under our feet; and Pilate's pertinent query, "What is truth?" we left preliminarily in abeyance. But no sooner have we opened "The Wild Duck" than we find the earth rocking and heaving in the most uncomfortable manner. That which we mistook for rock was after all nothing but quagmire. "The Wild Duck" teaches us that the truth is by no means an unqualified boon. It takes a strong spirit to endure it. To small, commonplace men, living in mean illusions, the truth may be absolutely destructive. It is better for such people to be permitted to cherish undisturbed their little lies and self-deceptions than to be brought face to face with the terrifying truth, lacking, as they do, both the courage and the strength to grapple with it and to readjust their lives to radically altered conditions.

It appears to me as if Ibsen had undertaken to satirize himself in this play. "I have told you before that you must above all be truthful," he seems to say; "that you must live your individual lives, and refuse to adapt yourselves to the code of conduct of your Philistine neighbors; that you must drain, if necessary, the wholesome cup of woe that is put to your lips, and rise through suffering to a higher and nobler manhood and womanhood. But if you have been innocent enough to take me at my word in these injunctions, I now find that they stand in need of revision. It is not improbable that you may be too paltry to be benefited by such heroic diet, in which case I advise you to ignore what I have said and remain in your old slough of pusillanimous mendacity and contentment."

This is the obvious moral of "The Wild Duck," if a moral it can be called. The situation is as follows:

Hjalmar Ekdal, a photographer in a small town, is a lazy, miserable good-for-nothing, but with a taste for theatrical phrase-making and grand attitudes. He lives a sort of heroic dream-life, devoting himself, in fancy at least, to the perfecting of a great invention, about which he talks a great deal, without, however, making any visible progress. By means of the fame which will come to him from this beneficent enterprise, he intends to obliterate the disgrace which has befallen his father, and vindicate the family honor. The elder Ekdal, an ex-lieutenant and lumber speculator, has been sentenced to the penitentiary for violation of the forestry laws, and, after having served out his sentence, is now

living with his son. He earns a little money by copying documents for his former partner, the manufacturer Werle, and promptly gets drunk on part of the proceeds of his industry. He is half in his dotage, and utterly devoid of all sense of honor. In the loft of the house he has arranged a sort of mock-forest, consisting of some old Christmas trees, in the branches of which hens and pigeons roost. Here he has also collected some rabbits, and amuses himself by firing at them with a pistol and a gun which always clicks. From the servants of Werle he has obtained a wild duck, which, after having been wounded by their master, had been retrieved by his dogs. Hedwig, his granddaughter, a little girl of fourteen, takes a great fancy to this wild waterfowl, and daily spends happy hours in the dark loft, watching the rabbits and the pigeons. Her father, Hjalmar, though he makes a pretence of being deeply absorbed in scientific meditation, is rarely averse to indulging in the same sport as his parent; and in fact the only member of the family for whom the loft has no attraction is his wife Gina, who, by her attention to the housekeeping as well as the photographic business, is the mainstay and support of her husband, daughter, and father-in-law. She is a simple, unreflecting creature, and is therefore easily imposed upon by Hjalmar's theatricals. She honestly believes him to be the remarkable genius he proclaims himself to be, misunderstood and disdained by the world, but bound to shed his chrysalis some day and rise into the air as a golden butterfly. She had in her maiden days been a servant in Werle's employ, and the marriage had, in fact, been arranged by the great manufacturer. There was a rumor afloat that she had also been his mistress; but if it had ever reached Hjalmar's ears, he magnanimously ignored it.

Now all these people are living more or less sordid lives, but each one is happy in his particular illusion. Ekdal hunts imaginary bears in an imaginary forest, and gets drunk as often as he can afford it. If he dreams of the contempt with which he is regarded, he is not in the least troubled by it. Hjalmar glories in being a misunderstood genius, poses as a model husband, son, and father, and though the very incarnation of ruthless selfishness, drapes himself most successfully in a garb of virtue, as substantial as the Emperor's new clothes in Hans Christian Andersen's story. His daughter takes all his fine phrases at their face value, and while she wears out her little life retouching photographs for him, is greatly moved and edified by his magnanimity. He knows that she is losing her eye-sight, and makes pathetic speeches about her gliding into the eternal night, but it does not occur to him to relieve her of her labor.

Gina, finally, is contented enough, after her fashion, because she demands but little of life, and has too blunt a conscience to be troubled by her past delinquency as long as it is safely hidden.

Into the midst of this peaceful circle drops one

day Gregers Werle, a son of the manufacturer and a former schoolfellow of Hjalmar. He knows the true state of affairs, and regards it as a sacred duty to reveal to his friend the ignominy in which he is living. He has been dazzled by his grand professions, which he takes for good coin. He believes that a relation founded upon a lie can never be a happy one; and persuades himself that the truth, under all circumstances, is wholesome and purifying. Hjalmar and Gina, standing, as it were, soul to soul, stripped of their false draperies, will, he thinks, find each other and be united in a true and ideal marriage. But in these suppositions he reckons without his host. The photographer, when he learns of his wife's former *liason* and the paternity of his supposed child, is not so very deeply shocked; nay, at bottom, perhaps, he is nearly indifferent. But he knows what is expected of him in such a moment; and he casts about him for a truly heroic part. He must justify Gregers's opinion of him, and the demands of his own dignity. So he summons his wife, and in lofty phrases catechizes her concerning her past. The poor simple soul confesses unhesitatingly. She is delightful in her blunt honesty, which contrasts so glaringly with her husband's high-flown hypocrisy. When reproached for not having confessed before their marriage, she asks, naively:

"But would you have married me all the same?"

HJALMAR.—How can you imagine such a thing?

GINA.—No; but that was the reason I did not dare tell you anything then. For I got to love you very much, as you know. And I could not go and make myself completely unhappy."

When asked if she has not suffered an anguish of remorse during all these years, she replies:

"Why, dear Ekdal, I've had enough to do in attending to the house and the daily supervision of things."

Such callousness, such degradation, makes Hjalmar despair—or, I should say, assume the mask of despair. He must (though it tires him a little) remain upon the heights of sublimity to which he has mounted. He commands Gina to pack his trunk. He must separate from her. He cannot continue to live a life of infamy, practically supported by a former rival for his wife's favor; for he learns that Werle has constantly overpaid the elder Ekdal for his copying, and that it is this money which has enabled them to maintain their household in comfort. But now all this must come to an end. With a grand gesture, Hjalmar tears to pieces a document in which the elder Werle pledges himself to pay one hundred crowns per month to the elder Ekdal, and after the latter's death to continue the payment of the same sum to Hedwig. With feverish impatience he makes all the preparations for his departure from his desecrated home, and revels all the while in the admiration of his friend Gregers. But when the moment comes for decisive action, he wavers. On one flimsy pretext after another, he postpones his journey. He thrusts Hedwig away from him, and cruelly wounds the feelings of the affectionate child. He fumes and

frets while considering the more sordid aspect of the situation which now presents itself to him. He concludes to do nothing rash; but to remain at home until he can find new lodgings. With great care he collects the scattered bits of Werle's promissory note and pastes them together, because he has no right, he avers, to renounce what is not his own. Gina brings him coffee and sandwiches, which he consumes with a lugubrious zest; and though he is a little shamefaced when Gregers surprises him in this prosaic occupation, he endeavors, though not quite successfully, to recover his heroic tone. He is really anxious to be persuaded to remain; but feels in duty bound to yield only by degrees, and with the proper amount of high-flown declamation. He enjoys the interesting situation, and cannot afford to dismiss it before having displayed his full arsenal of noble sentiments.

The child, of course, which he has cherished like a snake in his bosom, offers unlimited opportunities for fine rhetoric; and Hjalmar does not fail to improve them. Gregers, to whom Hedwig has betrayed her grief, because her father will no longer believe that she loves him, has persuaded her to prove her love for him by the highest sacrifice in her power. And as the wild duck is the thing she is fondest of, while Hjalmar has always professed to dislike it, Gregers advises her to kill it with her own hand. But so great is her misery, her feeling of superfluity and disgrace, that she turns the pistol against herself and sends the bullet into her own heart.

Ibsen sums up the moral of his play in the words of Dr. Relling (a cynical friend of the family):

"Life might yet be quite tolerable, if we were only left in peace by these blessed duns who are continually knocking at the doors of us poor folk with their 'ideal demand.'"

Rarely has a poet so ruthlessly satirized himself as Ibsen does in this remark. For it was this very ideal demand of which he had proclaimed himself the prophet. He is the most persistent of those duns who knock at the door of the average human soul, and disturb its sleepful contentment by their unwearied insistence upon full payment. But the bankrupt debtor is obliged to compromise at twenty, forty, or sixty per cent, or utterly repudiate the debt; and the stern reminders of his dun cannot make him pay more than he has.

The mood in which Ibsen wrote "The Wild Duck" was one of deep dejection—if not despair. "You have got to take men as they are made," he seems to have said to himself, "and no amount of preaching will make them any better than they are. I, with my ideal demand, may have been as great a mischief-maker as Gregers Werle." And in order to emphasize this cynical lesson, he has in the relation of the elder Werle to Mrs. Sorby furnished a counter foil to the Ekdal couple, who, after the revelation of the truth, settle down in a sort of hideous shivering nudity into a barren and joyless slough, stripped of all embellishing dappery. Werle senior is an utterly prosaic person,

and frankly tells his *fiancée* of all his escapades; whereupon she, encouraged by his freedom from prejudice, makes an equally compromising confession. These two then form a marriage based upon the truth; and we are left to form our own conclusions as to the nature of their union.

No, the truth is only for the strong; and the strong are few. The ordinary man needs more or less harmless lies to bolster up his self-respect; for without self-respect there can be no contentment. This is the doctrine very trenchantly preached by Dr. Relling, who charitably devotes himself to inventing the fitting lie which will minister to the happiness of each of his patients. It is he who instills into Hjalmar's mind the idea that he is destined to make a great discovery, which will lift photography into the region of exact science; and with the same ingenuity he saves the self-respect of his bibulous friend, the theologian Molvik, by persuading him that his drunkenness is "dæmonic"—i. e., the necessary and inevitable outbreak of some great undelivered force within him which has not found expression in its proper sphere.

If instead of the ugly word "lie" we substitute its poetic synonym "illusion," I fancy no one will seriously object to Dr. Relling's theory. For every one of us has his own illusion of life, himself included; and his happiness depends upon the vividness, the completeness, with which he is able to fit this illusion into actuality, or as much of it as obtrudes itself upon his observation. I know I am a greater, a more admirable man in my own estimation than, most probably, I am in the estimation of the majority of my friends; and if I did not have the private consolation of knowing that I am right and that they are wrong, I should not regard existence as much of a boon. My happiness—nay, my very desire for self-preservation—therefore depends upon my power of self-deception. If any Mephistophelian friend should ever succeed in convincing me of what infinitely small account I am in the world—what a fortuitous agglomeration of atoms, hovering in the boundless space—I fear I should be tempted to follow the example of poor Hedwig. I can imagine no greater calamity that could befall a man than a sudden opening of his vision—a sudden dispelling of all illusion—enabling him to realize with absolute correctness his relations to the universe.

In "Brand" Ibsen quotes with approval the scriptural passage, "No man can see Jehovah and live." All truth that we see, in this life, is largely alloyed with falsehood; it is relative, not absolute. As Lessing says, "If God held truth shut in His right hand, and in his left hand nothing but the ever restless striving for truth, though with the condition of forever erring, and should say to me, 'Choose, I would humbly bow to His left hand and say, 'Father, give me this; pure truth is for Thee alone.'"

What Lessing meant by truth, in this instance, was the great fundamental facts which underlie ex-

istence—the eternal verities, physical and spiritual, which determine our relation to God and to our fellow-men. But it might readily be extended to all human relations. The proposition would still hold good, that illusion is the prime requisite of happiness.

HJALMAR H. BOYESEN.

COMMUNICATIONS.

A COLUMBIAN CELEBRATION A HUNDRED YEARS AGO.

(To the Editor of THE DIAL.)

A little book of 77 pages now in my possession furnishes evidence that the three hundredth anniversary of the discovery of America was not allowed to pass unnoticed, and affords also some interesting glimpses of our country and its affairs as they appeared a hundred years ago. Some account of the book and its author may therefore be acceptable at this time. The book is entitled "An Oration on the Discovery of America, delivered in London, October 12th, 1792." The orator was Elhanan Winchester, a noted character in his day. According to the best information that I can get, he was born near Boston, Mass., in 1751. He began preaching in his eighteenth year, and, passing through several phases of religious belief, finally developed into a Universalist clergyman. During our Revolution he earnestly sympathized with the American cause, composing a number of so-called "political hymns," more remarkable for their piety and patriotism than for their poetry. After the war, in 1787, he visited England, where he remained several years, preaching his doctrines of universal salvation and universal liberty. Returning to America in 1794, he died at Hartford in 1797.

Passing over the historical portions of the work, which tell the familiar story of Columbus and his discovery very much as it is told to-day, and some speculations, more curious than valuable, as to the origin of the first inhabitants of our continent, we come to the more interesting chapters giving the outlook on America in 1792. The population of the entire continent (North, South, and Central America) is estimated at twenty millions. When as densely populated as Holland then was, the American continent is capable of containing three thousand three hundred and four millions. The orator exclaims:

"Considered in this light, what an astonishing scene rises to our view! God, who formed the earth, created it not in vain; he formed it to be inhabited; and I have no doubt that before the conflagration takes place, the earth shall be inhabited and cultivated to the utmost possible extent; this shall be in the glorious millennium, or the thousand years' reign of Christ on earth; which happy period is fast approaching and I trust is even at the door. Then, and not till then, shall the full importance of the discovery of America be known."

Among the lessons already taught by the United States are enumerated the practicability of democracy, the wisdom of separating church and state, the justice of abolishing cruel and unnecessarily severe punishment for crime, and the strength of a mild and equitable form of government as contrasted with the weakness of more arbitrary principalities.

Notwithstanding the near approach of the millennium, which he has just predicted, the orator foretells the rapid development of his native land in the following prophecy, which has been so abundantly fulfilled:

"The century to come will improve America far more than

the three centuries past. The prospect opens, it extends itself upon us. 'The wilderness and solitary place shall rejoice, and the desert shall rejoice and blossom as the rose.' I look forward to that glorious day when that vast continent shall be populated with civilized and religious people, when heavenly wisdom and virtue, and all that can civilize and bless the children of men, shall cover that part of the globe as the waters cover the seas.

"Transported at the thought, I am borne forward to days of distant renown. In my expanded view, the United States rise in all their ripened glory before me. I look through and beyond every yet peopled region of the New World, and behold period still brightening upon period. Where one contiguous depth of gloomy wilderness now shuts out even the beams of day, I see new states and empires, new seats of wisdom and knowledge, new religious domes spreading around. In places now untrod by any but savage beasts, or men as savage as they, I hear the voice of happy labor, and see beautiful cities rising to view, behold the whole continent highly cultivated and fertilized, full of cities, towns, and villages, beautiful and lovely beyond expression. I hear the praises of my great Creator sung upon the banks of these rivers now unknown to song. Behold the delightful prospect! See the silver and gold of America employed in the service of the Lord of the whole earth! See slavery, with all its train of attendant evils, forever abolished! See a communication opened through the whole continent, from north to south and from east to west, through a most fruitful country. Behold the glory of God extending, and the Gospel spreading through the whole land!"

An appendix to the published oration contains the posthumous "political hymns" already alluded to, a biographical sketch of George Washington, and a plan and description of the new city to be called Washington, "at the junction of the rivers Pawtometack and the Eastern branch." The valleys of the Mississippi and the Missouri, the Great Basin of the West, and the Pacific Coast, constituted an unknown land. The western line of Pennsylvania was the limit of civilization. The present national capital, with its throngs of people coming and going daily, is described as situated upon "the great post road, equi-distant from the northern and southern extremities of the Union, and nearly so from the Atlantic and Pittsburg." Added to this is the first census of the United States recently completed and certified to by "T. Jefferson, Secretary of State." The total population of the republic in 1792 footed up 3,925,253. The five largest states in point of population were Virginia, 747,610; Pennsylvania, 434,373; North Carolina, 393,751; Massachusetts, 378,787; New York, 340,120. Maine and Massachusetts were the only states not possessing slaves. In Virginia the slaves numbered 292,627; in New York, 21,324. The towns in point of size ranked, Philadelphia, New York, Boston, Baltimore, and Charleston; in trade, New York, Philadelphia, Boston, Charleston, and Baltimore.

How far Mr. Winchester succeeded in instilling American principles into the minds of his hearers, it is impossible to say. One cannot fail to admire his courage, however, in stoutly proclaiming his convictions in the very centre of British conservatism, while resentment against the young republic was still bitter and the term "Yankee" was considered synonymous with rebel. Could he have realized how accurately his predictions would be fulfilled by the next Columbian centenary, it would have given peculiar emphasis to his closing paragraph: "I die; but God will surely visit America, and make it a vast, flourishing, and populous empire; will take it under his protection, and bless it abundantly;—but the prospect is too glorious for my pen to describe. I add no more."

Chicago, Sept. 5, 1893.

JAMES L. ONDERDONK.

The New Books.

AN OLD HOPE IN A NEW LIGHT.*

The essay, considered strictly as a work of literary art, has had in our day no more striking illustration than may be found in the volumes of Mr. Frederic Myers. A pure and weighty style, producing, without any trick of rhythmical imitation, an effect akin to the poetical, combined with a selection and arrangement of material resulting from a rare sense of relative values, gives to such essays as those upon Virgil and Mazzini a high place among the masterpieces of English prose. And we must ascribe to them not only such excellence of manner, but also a degree of scholarship that is not often allowed to appear within the limits of the essay. When we add that the subjects chosen by Mr. Myers are mostly of such nature as to touch upon the highest concerns, that his essays have for no small part of their aim the transformation for modern uses, or the translation into modern terms, of the best wisdom of the past, the large discourse of poet and philosopher, we shall at least have indicated the nature of their claim upon the attention of thoughtful readers.

We are all the more concerned to give to the work of Mr. Myers this unstinted measure of praise, because the essays collectively entitled "Science and a Future Life," which make up the author's latest volume, cannot be seriously reviewed without considerable dissent from their conclusions, or without one important exception to their form. To take this exception first, and to put the matter bluntly, the contents of this collection are so colored by the peculiar theories of the Society for Psychical Research, so characterized by special pleading in behalf of a series of propositions considered by most serious thinkers not merely improbable but absolutely untenable, that the essays are wanting in the judicial quality of the best criticism, and are even, to a certain extent, misleading. Whether the subject be "Charles Darwin and Agnosticism," "The Disenchantment of France," or "Modern Poets and Cosmic Law," the discussion eventually shapes itself into an argument for telepathy, or ghosts, or the communion of the living with the dead. Mr. Myers has to a certain extent met this objection by a title which indicates the common tendency of the essays, and adverse criticism is

at least partly disarmed by the unusual candor of the writer, by his scrupulous care to give to the views of his opponents the full weight due them, and by the unquestionable honesty of his belief that the psychical researchers are really on the track of a new cosmic law of fundamental significance.

The attitude of Mr. Myers toward modern science, with its destructive criticism of religious beliefs, is very different from that of most defenders of the faith. He is sufficiently familiar with scientific method to respect its results, and never, even by suggestion, invokes the *odium theologicum* in aid of his contention. We doubt not, indeed, that he welcomes the work done by science in freeing religious thought from its accretions of theological rubbish. But he holds firmly, even passionately (and passion rarely leaves the judgment unwarped), to the belief in a conscious personal immortality, seeking to find new grounds for the belief, more substantial than those which, he admits, science has largely brought into discredit. "The educated world," he sees, "is waking up to find that no mere trifles or traditions only, but the great hope which inspired their fathers aforetime, is insensibly vanishing away." And, claiming that "a question so momentous should not thus be suffered to go by default," he calls for a new "stocktaking of evidence," an inquiry whether "any evidence has been discovered bearing on a question which, after all, is to science a question of evidence alone."

It is in the new field of experimental psychology that Mr. Myers looks for the new evidence that is to rehabilitate an old and dying hope. He finds such evidence in the recent investigations of the abnormal consciousness, of the phenomena of hypnotism and multiple personality. He also finds it in the curious collections of the Society for Psychical Research. The great majority among men of science, of course, reject as totally inadequate the evidence for the phenomena of the latter class; while for those of the former class, admitting many of them to have received proper evidential substantiation, they find necessary no such interpretation as is given them by Mr. Myers. What if there be a subliminal consciousness, they say; what if the personality assume, in certain cases, a dual aspect; what if we have learned "to conceive of our normal consciousness as representing only a fragment of the activity going on in our brains"? Mr. Myers is himself candid enough to admit that "these

* SCIENCE AND A FUTURE LIFE. With Other Essays. By Frederic W. H. Myers. New York: Macmillan & Co.

expanding psychological prospects are still consistent with the view that all our mental activities, however extensive and however subdivisible, may be dependent on cerebral changes, and may end with death." And having made this admission, there is little use in his adding, "The very magnitude of the change in our conception of personality might well make us pause before repeating the dogmas of negation which were framed with regard to far simpler and narrower facts." Why should the new conception of personality "make us pause," if the old view of our mental activities is comprehensive enough to include, without readjustment, all the new facts? To get any really logical support for his view, Mr. Myers is compelled to rely upon what are denied to be facts by nearly all serious psychologists, upon the alleged phenomena of thought-transference, of "phantasms of the living" and of hallucinatory images of the dying. It is surely a little premature to base a theory of personal immortality upon data which have not themselves gained the acceptance of even a respectable minority among psychologists. It is a good rule to postpone the construction of your theory until you have established the facts upon which it must of necessity rest; enough of the facts, that is, to afford a working foundation. This was the rule that Darwin — to whom one of the author's essays pays generous tribute — followed with such magnificent success.

Mr. Myers, in his opening essay, which bears the title given the entire volume, expressly excludes from his discussion the "moral and emotional arguments" by which belief in a future life is usually supported. Yet he seems to us to stand upon firmer ground when he comes back to those arguments in a later chapter. The essay on "Tennyson as Prophet," and the other essay, largely devoted to the same theme, entitled "Modern Poets and Cosmic Law," offer a plea more convincing than any to be based upon the imperfectly apprehended phases of the abnormal consciousness, or upon the ill-attested stories collected by the Society for Psychical Research. The argument from authority is always a dangerous argument to invoke, yet surely the authority of a man like Tennyson is not lightly to be set aside. The loftiest of the poets have always numbered among their functions that of prophecy; their title to enduring fame has rested chiefly upon their character as seers, upon their insight, deeper than that of their fellow men, into the things of the spirit. Now Tennyson, who knew and un-

derstood as well as any man of his age the work of later nineteenth-century science, preserved a faith, that grew stronger with his advancing years, in the doctrine of conscious personal immortality, a faith to which, in public and in private, he frequently gave impassioned and even vehement expression. This fact will not mean to most thinkers as much as it means to our essayist, who says: "We have lost our head and our chief; the one man, surely, in all the world to-day who, from a towering eminence which none could question, affirmed the realities which to us are all." But of it the most indifferent must take some account; the most unmoved by Tennyson's spiritual message must still be impressed by the cento of passages bearing upon the destinies of man, collected by Mr. Myers from the writings of the poet. In this aspect of his thought, "Tennyson is the prophet simply of a Spiritual Universe: the proclaimer of man's spirit as part and parcel of that Universe, and indestructible as the very root of things."

We may, however, accept this latter proposition without putting upon it the narrow interpretation claimed for it by Mr. Myers. He would be the last to deny that the philosophical view of the universe broadens immensely and even transforms the popular notion of immortality. And he is not well advised to treat with covert contempt the Positivist form of that notion, comparing it with "the grin without the cat of the popular fairy tale," and adding, with a touch of misplaced satire, that "all in this sad world is well, since Auguste Comte has demonstrated that the effect of our deeds lives after us, so that what we used to call eternal death — the cessation, in point of fact, of our own existence — may just as well be considered as eternal life of a very superior description." Most philosophic thinkers have found themselves forced to substitute for the narrow personal interpretation of the term immortality some such interpretation as is embodied in the Religion of Humanity, or is found in the universal soul of the pantheistic philosophies, or is logically implied in the idealism of Berkeley and Schopenhauer. Indeed, many of the Tennysonian passages collected by the writer in support of the narrower view lend themselves with little difficulty to the wider, and thus illustrate afresh the fact that the really great poet builds better than he knows the structure of his song.

One point more, and we have done. In reading a book like the one before us we cannot re-

frain from the question: This constant preoccupation with a life to come—this insistent demand which will be satisfied with nothing less than the survival of memory after death, with the unbroken continuation of our present series of conscious states,—is it helpful to the pursuance of the life that now is, with its manifold tasks and obligations? Goethe thought not so; nor Emerson: nor Spinoza, whose splendid phrase, "The free man thinks of nothing less than of death," gives, to those who have taken its meaning to heart, a heightened sense of the dignity of the life which is now unquestionably ours, if only for a time. And we cannot admit, what the author seems to take for granted, that the existence of a moral purpose in the universe is in any way indissolubly linked with the continuation of our individual series of states of consciousness. What need of invoking unknown forces and unseen powers to prove that the universe is moral? Is not man a part of the universe, and is there not a moral purpose in human life? In what sense, even, can we imagine a moral universe except as man makes it such? To our mind, there is a more profound conception of the essential meaning of morality, a conception closer to the truth than that for which Mr. Myers argues, in the view of the greatest of our poets now living, which the essayist formulates, only to reject as inadequate, in the following impressive terms: "There is another phase of thought which also Mr. Swinburne has presented with singular fire. That is the resolve that even if there be no moral purpose already in the world, man shall put it there; that even if all evolution be necessarily truncated, yet moral evolution, so long as our race lasts, there shall be; that even if man's virtue be momentary, he shall act as though it were an eternal gain."

WILLIAM MORTON PAYNE.

THE VEHICLE OF HEREDITY.*

While the majority of the biologists of the present day are engaged in the attempt to unravel the mysteries of cell life, including that most mysterious phase of cytic life, reproduction, and are seeking as far as possible, with the aid of the microscope, to see all the most hidden circumstances of the act, there are also a great many other students who are seeking

to add reasoning to the methods of the laboratory and thereby to look behind the scenes and have a peep at nature's inmost secrets. Of all the writers of this latter class, Professor Weismann of Freiburg has probably attracted the greatest notice. He has during the past ten years been publishing articles of the utmost importance on the general subject of the physical structures and mechanisms of cell life and development, the central problem in his series of articles having been a mechanical statement of the facts of heredity. Noticing the patent fact that living creatures tend to produce their kind, he has sought to discover among the now immense mass of accumulated information bearing on the subject the clue to the cause of this so universal truth. A host of other writers have also approached the subject, and many of them have aided in the attempt at a solution of the mystery. But no one of them all has presented so completely elaborated and so plausible a theory of heredity as that of the author now engaging our attention. He has written many articles, and they have for the most part been translated into our tongue and found their way into the hands of a great many readers. His latest work constitutes the last number of the very valuable "Contemporary Science" series entitled "The Germ-Plasm, A Theory of Heredity." The book is by no means easy reading; in fact, it is the most abstruse number of the series up to this date. There is not, however, any lack of clearness either on the part of the writer or the translators, though it is inevitable that a work on so comparatively unusual a subject should not be as instantly intelligible as more usual topics are. The translators deserve great credit for the way in which they have performed their part in this most excellent production.

The cell is no longer, as of yore, to be considered the unit of biological structure, but is itself a structure or organism consisting of vital units. The seat of the forces of the cell is the nucleus, and the controlling factors in cell-life are within the nucleus. Moreover, the substance of the nucleus is not uniform and homogeneous, but is composed of various sorts of elements, their variety being greater in cells not yet mature than in those that have reached their final form and can be called fully developed. From this it will be seen to follow that the egg cell is the most complex cell in the body of any animal; and this we can believe, as we reflect that the body is necessarily the result of the development or unfolding of

*THE GERM-PLASM: A Theory of Heredity. By August Weismann. Translated by W. Newton Parker, Ph.D., and Harriet Rönnefeldt, B.Sc. New York: Charles Scribner's Sons.

its contents. The nucleus has been proved to be the controlling factor in cell development by such observations as this one of Boveri, a very expert embryological observer, who took the nucleus out of a certain kind of sea urchin's egg and then fertilized the egg with the sperm of another species, whereupon the egg developed not into the species of the mother but into that of the spermatozoön. This proves that the male nucleus has hereditary power, and on other grounds it is shown that the female nucleus also has the same power. The nucleus is thus shown to be the source of all the hereditary influences which actuate the egg, and it is likely that this is equally true of all cells at all stages of their life. The structure of the nucleus is then of the last importance for a theory of heredity. It has long been known that the nucleus is composed of two sorts of substance, one the idioplasm—or, as it is often called, the chromatin—and the other a watery non-staining material called the achromatin. The chromatin or idioplasm exhibits great differences in different kinds of cells and eggs. It is, however, in general composed of rods, loops, or coils of deeply stainable material, the shapes and arrangement of which are very different for different kinds of cells and very fixed and constant for different cells of the same kind. It is the opinion of Professor Weismann that these rods of idioplasm are made up of very definite elements of matter arranged in a very definite way, and that these elements are vital particles endowed with the properties of living things, including the powers of reproduction and growth. He further thinks that they can give rise to cells, or groups of cells, by the mere unravelling, so to speak, of the parts they are composed of. The simplest of these compounds the author calls the "biophore." This is the primary vital unit, whose structure cannot be further simplified without destruction of its vitality. Biophores may conceivably differ as to their number of component molecules and as to the different kinds of molecules that enter into them. It is uncertain whether the biophores influence the cellular activities from within the nucleus, or migrate from the nucleus into the cell and thus work directly on the cell protoplasm. The biophore is further believed to be a definite entity and to have its own powers of life, growth, and reproduction, and to do its work through the aid of the cell body. The number of biophores in an animal body is further stated to be equal to that of the independently variable

parts of that body, and not to the number of the cells of that body; for in some cases many cells are so far alike that we can suppose them all derived from a single biophore. Thus all the red or white corpuscles of the human blood could be supposed to be derived from two biophores, while on the other hand we should need to assume a great number to produce all the different kinds of tissues of the nervous system. The biophore is thus regarded as a structural unit of the lowest order, and its development is destined to produce all the cells of a given kind that enter into the composition of the body, and it cannot by any possibility produce any other kind of cells.

The second stage in Mr. Weismann's conception of the physical structure of the nuclear matter is the idea that the related biophores—that is, those that are to form parts connected in any of many different ways—are gathered together in the cell to form a larger unit than the biophore, for which the name "determinant" is employed. The determinant, with all its contained biophores, can divide and thus double the number of parts that can be derived from it. These determinants play a most conspicuous part in the author's theory of heredity. They are the agents called in to account for the facts in many cases. They are not believed to be visible by any mode of microscopical analysis now attainable, but are none the less of a certain definite size. The fact that the nucleus can contain them all is sought to be accounted for by the supposition that they are very minute. The determinants are further collected into related groups called "ids," and these in their turn into "idants." The ids are large enough to be seen in the nucleus, and are the deeply staining spots, "microsomata," that can be seen in the nuclear filaments, and these latter are called the "idants." The egg cell is thus seen to be a microcosm in which all the parts subsequently to come forth from it are present in such wise that the maturation of each of these preëxistent parts will produce the adult body down to every remotest kind of cell. It is a part of the conception that the biophores are so arranged that they will produce all the proper cells at the correct time, and that these will fall, by reason of their position in the idant, in exactly the proper place, and thus all confusion be avoided. According to this notion, the egg cell is the most complex of all the cells. In its earlier divisions we should expect that the sorting out of materials to form principal portions of the

body would occur, and that later the lesser parts would receive attention. And this is the case in many instances. In some eggs the earliest divisions of the egg separate one half from all the other half of the body; in other eggs all the ectoderm is separated from all the endoderm in the earliest segmentation. The development of an animal or plant can be stated in the terms of this hypothesis as follows: The nuclear matter of the egg will require to be analyzed and its parts arranged for distribution to the cells to be formed out of it. For this the centrosome or nuclear spindle exists. This, as its appearance suggests, is a sphere of attraction whose forces analyze the idants and arrange them for transmission to the cells to be formed. At first the cell must contain a very large number of different biophores, and the task of sorting them must be a very delicate one; but later the cells are not so filled with heterologous biophores. As the process continues, the cells will contain fewer biophores, and at last only one or a few, from which the final forms of cells will be derivable, and no others. If a cell could become arrested before it had parted with all its biophores, it could subsequently at any time under certain conditions produce all the sorts of cells that it would have produced if it had not been arrested. And — to press this reasoning to its legitimate conclusion — if the egg should, before it had developed at all, set aside one half of its substance to go down into the body to be developed from the other half, and if the half thus set aside should later develop in the same way as the first half had done, then we should derive from the first body a descendant which would be just like it, for it would in reality be its twin.

This is Professor Weismann's conception, which he has called "The Continuity of Germ-Plasm"; and it is the central idea of his theory of heredity. The conception is not so much a mere abstraction as it is the only notion of the physical constitution of the idioplasm which is possible in the light of our knowledge. The value of an hypothesis depends on its power to explain facts. In this regard this one is particularly valid. Some of the proofs of this must be given, even at the risk of encroachment on the limits of our space. For example: so general a fact of biology as the regeneration of lost parts is understood in the terms of germ-plasm to be due to the development of biophores that had remained latent. Their production is considered to be a result of natural selection, as

they more often occur in parts where they are useful. The common power of fission in the lower orders of animals is accounted for in somewhat the same way by supposing a duplication of the biophores that produce not a part but the whole of the body. The effect of their general development would be to produce two bodies out of one. These two modes of development, then, result from the further maturation of already considerably developed biophores, one producing a part only and the other producing an entire body. One can be conceived of readily as the phylogenetic result of the other. Gemmation, on the other hand, an equally general biological phenomenon, can be regarded as the result of the development of idants that had been arrested early in their course, and reserved till a later date in the life-history at which to come to their maturity. And egg development is a mode of gemmation in which the cell is arrested at the very outset of its course; but we must note that true egg development includes another event, the access of the spermatozoön. Gemmation and egg development are thus seen to be modes of reproduction that may have resulted from that action of natural selection on the idioplasm.

But the central fact of biological science is variety in the midst of unity, and the evolution of animals and plants from the simple to the complex. How does this theory look in the light of the facts of evolution? Mere multiplication of living things can conceivably be brought about through fission and gemmation; and, in fact, in plants and the lower animals these processes have a very great deal to do with the operations of replenishing the earth. Even egg development can be parthenogenetic; that is, the unfertilized egg can, as we should think it ought to be able to do on our theory, reproduce its descendant generation, and the male sex is unknown for many animals. Vacancies in the ranks of the living, due to the sickle of the reaper death, could then theoretically be made full through the operation of the monogamic modes of reproduction. Why, then, does sexual development have any existence? The older schools of biological thought taught that the sexes were unlike in regard to the part played by the egg and the sperm in the egg development. Many ideas on this point have prevailed; thus, some thought that the egg was inert, and that the spermatozoön was needed to energize the otherwise dull egg. Others thought that the sperm gave to the egg certain elements that caused

the variations from the racial type necessary for the evolution of species. Weismann differs from all other thinkers in holding that the egg and the sperm are composed of almost precisely identical idioplasm. I say "almost," because he now is inclined to think that there are slight differences between the two, and that the meaning of the fertilization of the egg is not to furnish a stimulus to the egg but to unite the different idioplasms of the two parents so as to bring about a slight variation in the idioplasm of the offspring. Professor Weismann's theory accounts beautifully for the facts of heredity, but heretofore it has been defective on the other equally important side of variation. He has heretofore held that the germinal plasm is invariable; now he modifies that view and states that they are not absolutely invariable, but that the sundry influences which play upon the organism and affect the body at large play also to some extent on the germinal matter, and that these influences, while not sufficient to destroy the construction of the idioplasm, do impress slight differences on the idants strong enough to divert them slightly from the exact course of heredity. In the development of insects from unfertilized eggs there are slight deviations from the maternal image; if there were two variable hereditary elements there would be a chance for still greater divergences from the exact type of the parent. And he seeks to prove that the result of the fusion of sperm and egg-nucleus is a nucleus with the differences of both. The fertilization of the egg is thus regarded as a device for the production of variations, and it is considered to be an acquired character brought about in its great development among the higher beings through the operation of natural selection, by reason of the great advantage it conferred on its possessors. Considerable evidence is being collected to prove that this is the real meaning of this process, the data of which cannot be cited here.

It will be seen that this view of the meaning of sexual reproduction, or "Amphimixis," leaves us in the same old difficulty. For it does not show us how the germ-plasm is caused to vary in the right direction and at the right time, so as to produce such variations as natural selection can work on. The cases of Cope and the Neolamarckians are all regarded by Weismann as being of the utmost interest, as showing us probable phyletic lines; but they do not prove that use can affect the structure of the germinal matter so as to produce an offspring on which the acquired character has been

grafted. All the alleged cases of use-inheritance are dismissed as not proved, and many apparent cases are shown to be errors of conclusion; so that, both on theoretical grounds and on the results of experiment, Weismann concludes that somatic variations cannot be transmitted. The variation of the idioplasm referred to as correlated with the somatic variations is not in any sense understood by him as due to the results of those somatic variations, but having occurred, they can be seized by natural selection. Such a view of the matter leaves us where Darwin left us in regard to this point. On the side of heredity the theory is a helpful working hypothesis, and is the closest approximation to a clear statement on the question that has as yet come to us; on the side of variation and the origin of species, it leaves us very much in the dark. The author's method in these essays has been progressive, and it is possible that he will later reach a clearer ground on the latter question, which is quite as important a biological truth as the fact of heredity.

HENRY LESLIE OSBORN.

THE RECONCILIATION OF HISTORY AND RELIGION IN CRITICISM.*

History and religion, the claims now current under any one form of faith and the claims hitherto current under many forms of faith, need reconciliation in one comprehensive statement which shall find its authority in the entire unfolding of human life. This reconciliation it is the office of sound criticism to accomplish; and with it, in one way or another, almost all religious literature is occupied. It is in this relation that we mark the bearings of the several works before us.

The author of "Buddhism and Christianity" defines in his preface the purpose of his work: "It is the contention of this work that Christ was an Essene monk; that Christianity was Essenism; and that Essenism was due, as Dean Mansel contended,

*THE INFLUENCE OF BUDDHISM ON PRIMITIVE CHRISTIANITY. By Arthur Lillie. New York: Imported by Charles Scribner's Sons.

AN INQUIRY INTO THE TRUTH OF DOGMATIC CHRISTIANITY. By William Dearing Harden. New York: G. P. Putnam's Sons.

THE NEWER RELIGIOUS THINKING. By Daniel Nelson Beach. Boston: Little, Brown, & Co.

CHRIST AND CRITICISM. By Charles Marsh Mead, Ph.D., D.D. New York: Anson D. F. Randolph & Co.

VERBUM DEI. Yale Lectures on Preaching, 1893. By Robert F. Horton, M.A. New York: Macmillan & Co.

THE GOSPEL, AND ITS EARLIEST INTERPRETATIONS. By Orello Cone, D.D. New York: G. P. Putnam's Sons.

THEOSOPHY, OR PSYCHOLOGICAL RELIGION. By F. Max Müller, K.M. New York: Longmans, Green, & Co.

to the Buddhist missionaries 'who visited Egypt within two generations of the time of Alexander the Great' (p. v.). There is something very surprising in the attitude of the mind of the author toward evidence which this statement discloses. He unites a very light and slight estimate of the immense amount of knowledge and current convictions that has accumulated about the life of Christ with an extravagant and overweening sense of what can be done in a few pages to build up a new and erratic theory. Such a position promises nothing of any moment. Facts which need careful verification, wide comparison, and cautious interpretation, are hastily gotten together, as if they carried with them at once the author's opinions. The most one will find in this work is, here and there, a useful suggestion.

"An Inquiry into the Truth of Dogmatic Christianity" may be briefly characterized as an old-fashioned assault of unbelief on the defenses of orthodoxy,—defenses that rarely crumble in a degree proportioned to the cannonade they undergo. Time can alone deal adequately with them, softening them down and refashioning them to suit new services of light and life. The author has a clear, vigorous, unconcessive mind, and thinks himself candid, as doubtless in his inmost heart he intends to be. But his confidence in his complete victory in his trial of strength with the reverend archbishop of the most reverend church, and the still further confidence with which he throws down his gauntlet to all comers, show plainly that true diffidence and fearfulness in the higher realms of truth are far from him. His successes are those which usually attend on the well-directed blows of unbelief. A good deal sounds hollow under them; some things give way; but they leave in the end a barrier nearly as high and inaccessible as that which they first assailed. The author belongs to those who have a supreme confidence in the steady strokes of logic, thug following thug on the syllogistic anvil. This is seen by his definition of faith: "Faith, I conceive to be a blind reliance on the views and assertions of others, and the utter suppression of reason" (p. 28). Such men will see many things very distinctly, and many things not at all. When such a mind professes a desire to be convinced by an adversary, we seem to hear a rock exclaim: "I would grow excellent corn if only some one, friend or foe, could be found to plant it—plant it deep in my very bosom."

"The Newer Religious Thinking" is a good antidote to the "Inquiry." It is a fresh, popular, and enthusiastic presentation, in a series of sermons, of the vital, concessive forces of a living faith. Without directly touching the burden of the "Inquiry," it would lift it from most minds by an insensible substitution of wider, more generous, and more just thoughts. There would thus insensibly take place that most needful transformation by which dogma—a rock-like wall of ice—dissolves away, becomes a running stream, and once more

carries with it all the processes of life. This work brings courage and hope to the reader, and makes the world seem, what it truly is, an unfolding—grace beyond grace, knowledge beyond knowledge—of the divine mind. We escape the distress of finding things completely wrong now, and also the greater distress—the absolute hopelessness of being able to make them right hereafter. It is wonderful that evolution should not seem to those who so readily entertain it a profound justification of the past as well as a limitless promise of the future.

"Christ and Criticism" aims, as its primary purpose, to set forth "how far the authority of Jesus Christ should properly be allowed to modify, or to regulate, the process of Biblical criticism" (p. iv.). The book is clear, candid, and concise. It considers somewhat at length the theory of Kuenen and others of the comparatively recent origin of the Jewish ritual, and is well fitted to make the mind more cautious in its critical essays. This, indeed, seems to be its chief value. There is a boldness, not to say rashness, about Biblical criticism that goes far to unhinge the mind, to destroy the criticism itself in common with all conclusions concerning the sacred record. More weight must be attached to existing conclusions, to historical testimony, to the slow determination of opinions and events by the ages themselves in which they have been shaped, or there is no sufficient basis for criticism. Criticism that pulls to pieces with perfect freedom its subject-matter can only leave behind it *disjecta membra*. Its own positive results will be far too weak to command respect in presence of the general unbelief it has awakened. Weight is the universal condition of solid work. To show no reverence is to command no reverence. Criticism can create nothing, and it must therefore use sparingly and respectfully the material provided for it. The renewing of this impression seems to us the better purpose and result of the present work.

To bring the testimony of Christ in a direct way to the support of any theory of interpretation is not so easy as the reverent mind regards it. The method implies a universality in the words of Christ, the full force of the thousand implications involved in his immediate purpose, that make of his teachings, not simply a seed-bed, but the entire harvest of later years. Thus, again and again, from the silence of Christ, or from an act, or from an assertion of his, having wholly other ends in view, there have been drawn conclusions wherewith to check the moral and spiritual growth of the world. We cannot enucleate our spiritual world in its entirety from the teachings of Christ. His words are of most value when they are allowed to flow most freely into our words; when they are united most immediately and vitally with their own conditions. As a section of the river, a chapter in the book, they come forward to us in a far more effective way than when we undertake to regard them as a general synopsis of all truth.

"Verbum Dei" expresses in its title the prevailing idea of the volume. The author, addressing

young men in preparation for the ministry, returns, under many forms of expression, to the supreme consideration that they must deliver a message which they have received from God. The author is plainly sincere and earnest in his exhortation, and will receive the hearty approval of the ordinarily devout mind. An important truth lies back of the enforcement—the need in one's calling of a simple, devout, and devoted spirit; but the exhortation, as the author puts it, seems to us tainted with presumption, mysticism, pietism. The average young man, instead of finding in it a guide to sincere and wise effort, might readily fall, by means of it, into an unctuous and dogmatic temper entirely alien to the intention of the writer. He states as his theme: "Every living preacher must receive his message in a communication direct from God, and the constant purpose of his life must be to receive it uncorrupted, and to deliver it without addition or subtraction" (p. 17). Farther expressions of the same thought are: "Language may be fertilizing as well as charming if the tide of God is in it." "Thus saith the Lord, tacitly introduces all that he teaches." "An utterance from the deep cell of immediate revelation." "Is the word of God in it authenticate and immediate and real?" "He is to climb Sinai with its ring-fence of death, and on the summit speak face to face with Him whom no one can see and yet live." These sentiments, taken from the first lecture, are enforced in the lectures which follow, chiefly by a consideration of the character of the Bible and of the need of its study. One lecture is entitled, "The Word of God Outside the Bible." In this there is a passing mention of science, but no mention of those large and urgent questions which touch the relations of men to each other. Is there not here a profound mistake on the part of the lecturer, in spite of his earnest and liberal temper? Has any young man any right to put his opinions, whatever they may be, first upon God and then upon his fellow-men, as ultimate truths? Does not this idea rest with its entire weight on the dogmatism of the past? Is a young man likely to find a simple and modest message and a true work in this way? How shall he attain the earnest, consecrated, and also wise temper, which the times and all times demand, otherwise than by a daily inquiry into that very theme, overlooked by the lecturer, Sociology—the coming of the Kingdom of Heaven, here and now, among men? It seems to us a great wrong to the Bible to magnify it in this way, and at the same time to separate it from its most immediate work, the redemption of society. What young men supremely need is an earnest spirit in working with men for men, in all lower and higher ways; and this spirit must ever arise in immediate view of the wants of men. We have no patience with a supernaturalism that blinds a man to the spiritual world he lives in.

"The Gospel and its Earliest Interpretations" is a work well and clearly conceived, and executed with

fulness and care. Only a rigid notion of inspiration can hide from us the diversity of outlook in different portions of the New Testament; and the artificial harmony we secure by our narrow renderings is attended by grave losses. Our fellowship with each writer will be stimulating in the degree in which it is free. The foreground is assigned in this book to the words of Christ; these are followed by the view of his life given by his more immediate Jewish disciples; then come what the author terms the Pauline transformation and the secondary kindred transformation, of which the Epistle to the Hebrews offers the most marked example. These are followed by the Johannine, the anti-gnostic, and the Apocalyptic interpretations. That there is ground for distinguishing all these phases of thought many would readily admit; and also that, in tracing these distinctions, we come to a much better and broader understanding of the very wide-reaching problem of the formation of Christian faith. We think, however, that the process of discrimination, once entered on, readily suffers exaggeration. The truth is that diverse things and contradictory things can be said and done by the same person, and still carry with them very little real division of thought. The religious world has suffered immensely, both in action and in interpretation, by magnifying wholly secondary distinctions. In discussions of this character, questions of authenticity and of interpretation are allowed to flow into each other too readily. The first set of inquiries are far less facile than the second. We can interpret safely only when the shore-marks of the text are well defined for us, and we are not allowed to determine its authenticity by the exigencies of our theory in rendering its words. If it is true, however, that the critic is especially tempted to magnify differences, it is still more true that the general reader of the New Testament greatly obscures them. A very important service is rendered by a work like the present in restoring local color to the various writings of the New Testament.

The last volume on our list is "Theosophy, or Psychological Religion." No English author has done more than its author, Max Müller, to identify the necessary steps of development in religious truth with the historical growth of religions. The two are essentially one. Whatever religion may owe to the superior insight of gifted minds, to a revelation of which they are made the prophets and apostles (and it owes very much to these personal points of light), none the less, the real test of religious truth,—that by which it has been for the time being saved, and later passed on as a permanent term in the development of the race,—has been its hold, as an actual faith, on the minds of men. In discussing, therefore, the fundamental conceptions of the various religions of the world, and the manner in which they prepare the way for, support, and supplement each other, we come, as we cannot otherwise come, both at the order of religious development and at the tremendous weight of proof which

attaches to the truths reached along this line of race-unfolding. Skepticism is impossible if we truly see and feel that these primary spiritual principles are really the product of all the reason of the world, acting both instinctively and rationally, individually and in all men collectively. The present volume is another most significant contribution in this same direction. "These lectures contain the key to the whole series, and they formed from the very beginning my final aim. They are meant as the coping-stone of the arch that rests on the two pillars of Physical and Anthropological Religion, and unites the two into the true gate of the temple of the religion of the future. They are to show that from a purely historical point of view Christianity is not a mere continuation or even reform of Judaism, but that, particularly in its theology or theosophy, it represents a synthesis of Semitic and Aryan thought which forms its real strength and its power of satisfying not only the requirements of the heart, but likewise the postulates of reason." (Preface, viii.) These lectures, with much incidental discussion, cover a wide field in oriental and Grecian eschatology and theosophy, and gather their conclusions together in connection with the church at Alexandria and with the mysticism of Mediæval Christianity. A careful perusal of a book of this order becomes an immediate requisite of every student who is striving, at least in his own thought, to unite history and religion in one universal development; to make criticism subserve its real purpose of uniting and consolidating all truth.

JOHN BASCOM.

BRIEFS ON NEW BOOKS.

Hunting on the Western plains and mountains.

Mr. Theodore Roosevelt's "The Wilderness Hunter" (Putnam), a rather sumptuous volume, profusely illustrated, is largely a narrative of the author's hunting experiences on and about his ranch on the Little Missouri, and in the outlying mountainous region of western Montana and northwestern Wyoming. The business of "ranching" has, for some occult reason, a special charm for the gilded youth of the Eastern States; and Mr. Roosevelt seems to have followed it, in a gentleman-amateurish sort of way, for some years before his fancy led him into the more precarious paths of politics. During these years, he tells us, he "hunted much, among the mountains and on the plains, both as a pastime and to procure hides, meat, and robes for use on the ranch; and it was my good luck to kill all the various kinds of large game that can properly be considered to belong to temperate North America." No one, after reading Mr. Roosevelt's books, will question his claim to having wrought a great deal of havoc in the animal world. Bison, moose, elk, deer, caribou, etc., have fallen in great numbers before his conquering rifle. It is fair to say, too, that he has carried on his warfare against the "native

burghers" of forest and plain, with some shadow of justifiable end, and with a nice regard to the dictates of the sportsman's code. No single elk, deer, bison, or other victim on Mr. Roosevelt's list, has had reason, so far as we can discern, to complain that it was killed in other than a thoroughly sportsmanlike way—a fact equally soothing, doubtless, to both parties to the transaction. But it is not our purpose to chop morals with our author on the point indicated. The book is thoroughly readable, and it contains, aside from matter of mere entertainment, much that should prove of practical value to the sportsman and of interest to the naturalist.

Two new volumes of Columbus literature.

Mr. Nestor Ponce de Leon (No. 40 Broadway, New York City) is both author and publisher of two well-printed and profusely-illustrated volumes of Columbus literature—"The Columbus Gallery" and "The Caravels of Columbus." The former contains an account of the portraits, monuments, statues, medals, and paintings of Christopher Columbus now in existence in various countries. Its illustrations are of course an important feature, and make of it a timely and useful volume. The second work, "The Caravels of Columbus," contains full descriptions, compiled from original documents, of the vessels selected by Columbus and by the brothers Pinzon. The author describes every detail of the famous caravels, and shows that they were stanch ships, properly fitted up; but when he says they were "greatly superior to those dragons in which the Normans [Norsemen] made wonderful voyages through frozen and ice-packed seas, discovering and colonizing Iceland, Greenland, and the northern part of America, 500 years before the successful enterprise of Columbus," we must refer him to the Viking ship which has lately sailed across the Atlantic and is now on exhibition at the Columbian Exposition. The grotesque caravels are mere tubs as compared with the picturesque Viking ship, and can in no wise be compared with the latter in seagoing qualities. In the art of shipbuilding the Norsemen were farther advanced in the tenth century than the navigators of Spain or Portugal in the fifteenth. This criticism does not, of course, impugn the general accuracy of Mr. Ponce de Leon's work, which is in the main to be heartily commended.

The Secret of Character Building.

In a little book on "The Secret of Character Building" (Griggs), by John DeMotte, we have the attempt of a religious nature to provide a scientific explanation and authorization for a theory of morals and religion. That what is called the spiritual life has its basis in sensation and nerve-structure is a fact that religious people are too apt to overlook, and one which our author does well to emphasize. The tedious process of eradicating bad habits (or nerve-tracks leading upon stimulation to vicious action), and of establishing good ones, is necessary before

the higher life can be considered a stable possession. In the words (and capitals) of the book: "The Physical Basis of a virtuous life is a network of Trunk Lines, where the incoming waves of stimulation, on reaching the cerebral hemispheres of the brain, find there well-worn tracks, with switches already set, leading to the God-given higher possessions of the Soul—holy memories, pure imaginations, consecrated ambitions, righteous judgments, and a Will whose nerve connection with these higher faculties is so perfect that at once, unless the line of duty presents complications requiring consideration, the commands for right conduct are flashed out through the outgoing nerve tracks, and instantly obeyed." Despite a slight confusion in the author's thought and metaphor, and a little more parade of science than was necessary for the enforcement of his thesis, he rightly concludes that a sudden conversion, to secure a man from falling, must be reinforced by patient continuance in well-doing, that young converts need much more helpful care and attention than they receive, and that it is much better and easier to learn right habits at the outset than to sow wild oats now and rely upon making all right by "getting religion" later on. It is possible to cease from vicious action, but the traces of it and the tendency to it always remain a part of the physical basis of character. One can pull out the nail; one cannot pull out the nail-hole. "This book is the expressed conviction of the writer that we shall never build the highest types of Christian character until society feels a deeper concern for the establishment in youth of none but sound nerve-tracks in moral areas."

*A French protest
against Material-
ism in France.*

We welcome Ernest Redwood's translation of "Youth" (Dodd), by Charles Wagner, as an evidence that Americans are beginning to realize that not all Frenchmen are flippant and licentious, and are beginning to take an interest in the serious thought of France. The original book has aroused wide attention as one sign of a healthy reaction in France against the prevalent materialism, utilitarianism, realism, naturalism. Wagner points out the dangers of exclusive devotion to positive science belittling man in his own eyes, to the neglect of character, culture, and training, and the dangers of that extreme centralization which has given us our monster cities with pauperism on the one hand and luxury on the other. All that is evil in these things is opposed to the *modern spirit*, which he defines as the "sum total of the best which man has derived from all the mighty labors and sufferings of the past." It is fairmindedness and breadth of view, or the true scientific spirit; it is kindness and justice, or the true humanitarian spirit; it is solidarity and altruism, or the true socialistic spirit. Man's success, during the past century, in constructing the machinery of a vast material civilization has been splendid, but man himself is a failure. He is overdriven and crushed by the Juggernaut he

has made. It is useless, or worse than useless, to master the material forces of the universe if we cannot master ourselves. Man is the basis of all civilization, and it is because man is weak that our civilization threatens to crumble and fall about our heads. To regain strength, our youth must return to normal thinking and normal living,—to reverence, to belief in something, to a feeling of responsibility, to work, to chastity, to simplicity, to joyousness, and—where possible—to country life, to communion with nature. Such are some of the points eloquently set forth in this very readable book.

*A typical Eng-
lish School
Fifty Years Ago.*

In his "The Ancient Ways: Winchester Fifty Years Ago" (Macmillan), the Rev. W. Tuckwell, an old Winchester boy, gives a lively picture of his life as a pupil at that venerable foundation. In reading this account of Winchester school one scarcely knows which to wonder at most—the barbarity of the boys, the indifference to it of the masters, the practical futility of the curriculum, or the affectionate way in which the Rev. Mr. Tuckwell seems to look back upon it all. The abominable custom of "fagging"—which makes the smaller boy the lawful drudge and victim of the larger—flourished in especial vigor at Winchester. The author himself suffered grievously therefrom in mind and in body, if not in estate; and he feelingly heads a chapter on the subject with the familiar third line of the Second Book of the *Æneid*. As to the school-work, he says, "We were 'suckled on Latin and weaned on Greek'; little else was cared for." Fifteen hours a week were given to Latin composition—not to translating into Latin, but to "original" composition on a given theme. An incredible amount of Latin was *learned by heart*, and once a year the boys were publicly tested as to their proficiency in this useful accomplishment. On these occasions "the lines were said in eight lessons"; and once, as the author records, a pupil "took up 2,000 lines a lesson, 16,000 lines in all"—a parrot-like feat which seems to have afforded the examiners much satisfaction. A mild feint was made at French and German, mathematics did not even count in the school marks, and the fact that "very rarely indeed a theme was given for English writing" is not altogether unattested in Mr. Tuckwell's own style. In short, any branch remotely savoring of utility was severely frowned down at Winchester, and the pupil of the period left school, we opine, with the mental equipment of a medieval monk, and about as fit as Caspar Hauser for the real activities of life.

*An appreciative
and judicial
life of Napoleon.*

It is high commendation to say that Mr. O'Connor Morris, in adding another life of Napoleon to the multitude ("Heroes of the Nations" series, Putnam), has not been carrying coals to Newcastle. He has made a valuable book, in which the ever-fascinating narrative of that wonderful life is told again with appreciation yet with calm judgment. The fact

that Napoleon, like other men, grew under the influences of his circumstances is "too little recognized, although such recognition is necessary to any sane estimate of the man. Mr. Morris here emphasizes it. The genius of the soldier and general is conceded by all, but we are here led to behold also the consummate ability of the administrator. This latest biographer, however, has to confess that Napoleon was not a great statesman, that while his domestic policy bore many rich and beneficent fruits, it was the policy of a beneficent despot, and that his imperial plans were the outcome of an inability to account for nationality and of an ambition which was seldom in touch with the practical. It must be conceded, however, by the careful student of history, that much in the career of Napoleon was the result of forces he did not control. When he came to the front, already had the wars of the Revolution period engendered a universal European distrust of French ambition, and already were the hostile forces of a world gathered around his camps. He could not go backward, and every step forward led but to a final Waterloo. No better summing up of Napoleon's policy and character, and of his contribution to history, has ever been written than the last chapter of this book, which we commend to all students of the career of the man of destiny.

ANNOUNCEMENTS OF FALL BOOKS.

In presenting our annual list of books that are announced for the coming Fall and Winter by American publishers, those principles of classification and arrangement have been followed that have in the past been found most convenient and helpful to our readers. The division into departments of literature, obviously of much practical advantage, has been attended with no little difficulty, owing to the meagre information sometimes furnished us; and if an occasional book is wrongly classified, the error is due to this cause alone. We believe, however, that few such errors have occurred, and that the list as a whole will prove as trustworthy as it is instructive. Some suggestive comments upon it will be found in the leading editorial article in this number of THE DIAL.

HISTORY.

- Massachusetts: Its Historians and Its History, by Charles Francis Adams.—A Sketch of the History of the Apostolic Church, by Oliver J. Thatcher, \$1.25.—Sam Houston and the War of Independence in Texas, by Alfred M. Williams, with portrait and map, \$2.—Cartier to Frontenac, a study of geographical discovery in the interior of North America in its historical relations, by Justin Winsor, illus. (Houghton, Mifflin & Co.)
- The Jews of Angevin England, documents and records from Latin and Hebrew sources for the first time collected and translated, by Joseph Jacobs, \$1.25.—New vols. in the "Story of the Nations" series: The Story of Parthia, by George Rawlinson; The Story of Vedic India, by Z. A. Ragozin; The Story of Japan, by David Murray; The Story of the Crusades, by T. A. Archer; each, 1 vol., illus., \$1.50. (G. P. Putnam's Sons.)
- A History of the Roman Empire, from its foundation to the death of Marcus Aurelius, by J. B. Bury; illus., "Student's Series." (Harper & Bros.)
- A Half-Century of Conflict, by Francis Parkman, popular edition, 2 vols., \$3. (Little, Brown & Co.)

- History of My Time: Memoirs of the Chancellor Pasquier, edited by the Duke D'Audiffret-Pasquier, translated by C. E. Roche; in 3 vols., illus.—Customs and Fashions in Old New England, by Alice Morse Earle, \$1.25.—Stelligeri, and Other Essays concerning America, by Barrett Wendell.—The Philosophy of History in Europe, by Robert Flint, in 3 vols. (Chas. Scribner's Sons.)
- Life in Ancient Egypt, described by Adolph Erman, translated by H. M. Tirard; with illustrations and maps.—The English Town in the Fifteenth Century, by Alice Stopford Green, 2 vols. (Macmillan & Co.)
- Russia and Turkey in the Nineteenth Century, by Elizabeth W. Latimer, illus. (A. C. McClurg & Co.)
- History of Illinois and Louisiana under the French Rule, embracing a general view of French dominion in North America, by Jos. Wallace, indexed, \$2.50. (Robert Clarke & Co.)
- English History for American Readers, by T. W. Higginson and Edward Channing, illus.—A First History of France, by Louise Creighton, illus. (Longmans, Green & Co.)
- The Pilgrim in Old England, the history, present condition, and outlook of the Independent (Congregational) Churches in England; Southworth lectures in 1892 at Andover, \$2. (Fords, Howard & Hulbert.)
- History of the Expedition under Lewis and Clark, new limited edition, reprinted from original Philadelphia edition of 1814, edited, with notes, etc., by Professor Elliott Cones; in 4 vols., \$12.50 net. (Francis P. Harper, N. Y. City.)
- The Queens of England, by Agnes Strickland, new cabinet edition, 8 vols., illus., \$12.—Works of William H. Prescott: History of the Reign of the Emperor Charles V., 2 vols.; Biographical and Critical Miscellanies, 1 vol.; per vol., \$5., net (completing the *edition-de-luxe*).—History of the Consulate and the Empire of France under Napoleon, by L. A. Thiers, 12 vols., per vol. \$3. (J. B. Lippincott Co.)

BIOGRAPHY AND MEMOIRS.

- The Life and Writings of Jared Sparks, comprising selections from his Journals and Correspondence, by Herbert B. Adams; in 2 vols., with heliotype portraits, \$5 net.—James Russell Lowell, by George E. Woodberry; in 2 vols., with portrait, \$2.50.—American Men of Letters.—George William Curtis, by Edward Cary, with portrait, \$1.25.—"Am. Men of Letters."—The Bench and Bar of New Hampshire, brief biographical sketches, by Charles H. Bell.—College Tom, the career of Thomas Hazard, of Rhode Island, by Caroline Hazard. (Houghton, Mifflin & Co.)
- Women of the Valois and Versailles Court: Women of the Valois Court, The Court of Louis XIV., The Court of Louis XV., The Last Years of Louis XV.; each, 1 vol., illus., \$1.25.—Memoirs of Madame Junot, Duchesse D'Abrantes; new revised edition, 4 vols., illus., \$10.—The Life and Correspondence of Arthur Penrhyn Stanley, late Dean of Westminster, by R. E. Prothero; in 2 vols.—Noah Porter, a memorial by friends, edited by George S. Merriam, \$2.—Men of Achievement: Explorers and Travelers, by Gen. A. W. Greeley, Men of Business, by William O. Stoddard, Inventors, by Philip G. Hubert, Jr., Statesmen, by Noah Brooks; each, 1 vol., \$2. (Chas. Scribner's Sons.)
- Autobiography, by Charles G. Leland.—Memoirs of Edward L. Youmans, by John Fiske.—The Brontë Family, by Dr. William Wright, illus.—Autobiography, by Werner von Siemens.—The Story of Washington, by Elizabeth E. Seelye, illus.—General Johnston, by Robert M. Hughes, illus.—"Great Commanders," \$1.50.—General Thomas, by Henry Coppée, illus., "Great Commanders," \$1.50. (D. Appleton & Co.)
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- The Autobiography of Tommaso Salvini, with portrait, \$1.50. (Century Co.)

Life of General George H. Thomas, by Col. Don Piatt, with concluding chapters by Gen. H. V. Boynton, \$3. (Robert Clarke & Co.)

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The Life of William Jay, by Bayard Tuckerman, \$2.50. (Dodd, Mead & Co.)

Heinrich Heine's Life told in his own Words, edited by Gustav Karpeles and translated by Arthur Dexter. (Henry Holt & Co.)

GENERAL LITERATURE.

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LITERARY NOTES AND MISCELLANY.

The Independent Theatre of London has issued its programme for the coming season. It includes Herr Strindberg's "The Father," Dr. Ibsen's "The Wild Duck," and a comedy by M. Zola.

"The Sewanee Review," which has recently completed its first year, will hereafter be conducted by Professor W. P. Trent, author of the life of Simms in the "American Men of Letters" series.

The New York Shakespeare Society has begun to reprint in its "Bankside" edition the archaic texts of the seventeen plays first printed in the Heminges and Condell Folio of 1623. The first of these plays, "The Tempest," will leave the press in a few days. Of these new volumes but 500 copies are printed.

Germany has been having a Congress of Authors, the place of meeting being at Munich. The principal question discussed was the reform of the law of literary property, with especial reference to the copyright treaty between Germany and the United States, which is regarded as very unfavorable to the former. A committee was appointed to prepare a memorial on this subject, to be submitted to the Imperial Government and to be laid

before the Reichstag. The Convention adjourned to meet next year in Hamburg.

An English publisher writes to "The Author" to put on record a novel experience. "This morning's post," he says, "brings an unasked-for and most acceptable cheque towards recouping publishers' losses from one whose book—a really good book that was much praised—failed to 'catch on.' I want to place on record that this is our first and only experience of the kind."

An extraordinary decision is reported from the French courts. The newsdealing firm of Messrs. Brentano's in Paris was sued for having placed on sale a New York newspaper wherein was contained a libellous article upon a former minister of France to Hayti. The court decided that the offending firm should pay both costs and heavy damages, as well as the expense of inserting the judgment in a number of journals. Such a decision as this must place the English booksellers of Paris in a very peculiar predicament. If they are to be held responsible for the contents of all the newspapers they offer for sale, they may as well retire from business.

On November 8, Dr. Theodor Mommsen will celebrate his fifty years' "Doktorjubiläum." A great number of the friends and admirers of the eminent scholar are of opinion that the day should be marked by some substantial acknowledgement of his epoch-making work. They have resolved to collect a sum of money, and present it to the historian on the day of his jubilee as doctor, in order that he may found a "Stiftung" for the promotion of scientific studies in his own branch of labor, the arrangement of the character and statutes of this "Mommsen-fund" being left to his discretion. Foreign scholars and friends who wish to subscribe may remit to Ludwig Delbrück, 61, Mauerstrasse, Berlin.

ENGLISH VIEWS OF THE AUTHORS' CONGRESS.

The London "Times" of recent date contained an extended article on the Authors' Congress at Chicago, written by Mr. Walter Besant, who, as is well known, was an active and influential member. He found the Congress "a truly representative meeting," and "the papers produced were written by those whose experience in the subjects treated and whose position in the world of letters entitled them at least to a respectful hearing." The most quotable portions of the article are those addressed particularly to certain comments on the Congress by that somewhat witty caviller Mr. Andrew Lang and that somewhat wearisome caviller Mr. Robert Buchanan. Referring to the former gentleman, Mr. Besant pointedly says:

"What is the good of holding such a Conference? A certain English man of letters has asked this question, adding, as his answer, that an author has nothing to do but to sell his wares and have done with it. But suppose he will not sell his wares and so have done with it. Suppose he understands—what many men of letters seem totally unable to understand—that his wares may represent a considerable, even a great property, which is going to yield a steady return for many years; that he ought no more to sell this property 'and have done with it' than he would sell a rich mine, or a mill, or a row of houses, and have done with it, unless for a consideration based on business principles. To such as understand this axiom—i. e., to all who are concerned in the material interests of literature—such a Conference may prove of the greatest possible use.

"For instance, among the questions to be considered were, (1) all those relating to copyright, international

and domestic; (2) all those which relate to the administration of literary property; (3) all those which are concerned with literature itself—its past, its present, its tendency. . . . It is manifest that the first two branches may be most important to those concerned with literary property—too often anyone but the producer and creator of it. There is, however, another point. It is greatly to be desired that those who belong to the literary profession should from time to time gather together and recognise the fact that they do belong to a common calling. Hitherto the author, though he calls himself a man of letters, has been too apt to refuse the recognition of a profession or calling of letters. He has sat apart—alone; nay, in many cases his only recognition of his brethren has been a cheap sneer or a savage gibe. To this day there remain a few of those of whom Churchill wrote, who can never speak of their brethren but with bitterness or derision. Such a man at such a Conference is out of place; much more important, his very existence comes to be recognised as an anachronism: he will no longer be tolerated."

Mr. Lang's rather captious question, "How can a hundred Congresses at Chicago secure the conditions" of independence for the author, is thus answered in another place:

"The author's independence will be secured for him from the moment that his pay—the commercial side of his work—is put, once for all, on such a footing of recognized terms and proportions as will make him absolutely independent of the publisher and dependent solely on the public, as a physician, or a barrister, or an architect, or a solicitor, is independent. This can be done, and will be done, by the arrival at an understanding between honorable publishers and leading writers. Whatever understanding this may be, it must rest upon the basis of the demand for a book by the public. Our efforts have been all along directed to showing the literary profession the meaning of their property so that they may see the necessity of coming to such an understanding."

Mr. Besant expresses the hope that when next an Author's Congress, or Conference, is held, Mr. Lang will be there to see. Mr. Buchanan, however, who "does his little best to darken counsel by prating foolishness about Literature and Lucre," Mr. Besant hopes and trusts "will not be present." The "literature and lucre" argument is thus treated:

"Another kind of literary man is he who is continually inveighing against the baseness of connecting literature with lucre. He appears in this country, on an average, once a year, with his stale and conventional rubbish. Where this kind of talk is sincere, if ever it is sincere—mostly it comes from those who have failed to connect literature with lucre—it rests upon a confusion of ideas. That is to say, it confuses the intellectual, artistic, literary worth of a book with its commercial value. But the former is one thing, the latter is another. They are not commensurable. The former has no value which can be expressed in guineas any more than the beauty of a sunset or the colours of a rainbow. The latter may be taken as a measure of the popular taste, which should, but does not always, demand the best books. No one, therefore, must consider that a book necessarily fails because the demand for it is small; nor, on the other hand, is it always just or useful to deride the author of a successful book because it is successful. In the latter case the author has perhaps done his best; it is the popular judgment that

should be reprinted and the popular taste which should be led into a truer way.

"A book, rightly or wrongly, then, may be a thing worth money—a property, an estate. It is the author's property unless he signs it away; and since any book, in the uncertainty of the popular judgment, may become a valuable property, it is the author's part to safeguard his property, and not to part with it without due consideration and consultation with those who have considered the problem. And it is the special function of such a Conference to lay down the data of the problem, and so to help in producing, if possible, a solution. But as for the question—is it sordid, is it base, for an author—a genius—to look after money? Well, a popular author is not always a genius. But even those who are admitted to have some claim to the possession of genius have generally been very careful indeed with regard to the money produced by their writings. Scott, Byron, Moore, Dickens, George Eliot, Thackeray, Trollope, Tennyson, Wilkie Collins, Charles Reade, almost every man or woman of real distinction in letters, can be shown to have been most careful about the money side of his books. It is left for the unsuccessful, for the shallow pretenders, or for some shady publisher's hack, to cry out upon the degradation of letters when an author is advised to look after his property. Let us simply reply that what has not degraded the illustrious men who have gone before will not degrade those smaller men, their successors."

Elsewhere in this interesting article, Mr. Besant indulges in some optimistic observations on what he terms the "new Literature of the West":

"The Congress of Literature was held at Chicago at a fitting moment. It may be taken as the inauguration of a new Literature which has just begun to spring up in the West; a Literature of which I for one was profoundly ignorant until I learned about it on the spot. At present it exists chiefly in promise; but if it is a bantling, it is a vigorous bantling. In what direction this new Literature of the West will develop it would be quite impossible, even for one who knows the conditions of Western life, to predict. Enough to place on record for the moment, the fact that there has sprung into existence during the last year or two a company of new writers wholly belonging to the West. All over the broad valley of the Mississippi and on the Western prairies there are farmers in vast numbers living for the most part in solitary homesteads; their chief recreation is reading; there are also small towns and villages by the thousand; places whose population is between one and two thousand, in every one of which will be found a ladies' literary society and a library. The former holds meetings, receives papers, and is, generally, a centre of a certain intellectual activity; for the latter, the ladies who manage it endeavor to procure as many new books as possible."

OLD STANZAS WORTH REPRINTING.

Thousands of visitors to Chicago this summer, and other thousands of our citizens, have noticed, in passing and repassing by railroad between the city and the Fair grounds, the fine group of bronze statuary standing near the lake front at Eighteenth street, on the line of the Illinois Central Railroad. This group, the work of Mr. Carl Rohl-Smith, a Danish sculptor who won distinction by his statue of Franklin that adorns the entrance to the Electricity Building at the Fair, was erected through the generosity of Mr. George M. Pullman,

as a memorial to mark the spot of the Indian massacre at Chicago in 1812, when the garrison of Fort Dearborn, having evacuated the fort and started to march to Detroit, was attacked after marching a few miles and nearly exterminated. The dedication of the monument was naturally the occasion of a considerable outpouring of commemorative verse, some of the best of which is given in Major Kirkland's very readable history of the massacre, lately published by Messrs. Dibble & Co. To our mind, however, by far the best verses on this theme are those written twenty years ago by that brilliant Western poet, Benjamin F. Taylor, and first published in "The Lakeside Monthly" for October, 1873. We subjoin the stanzas referred to:

"Born of the prairie and the wave, the blue sea and the green,
A city of the Occident, Chicago lay between;
Dim trails upon the meadow, faint wakes upon the main,
On either sea a schooner and a canvas-covered wain.

"I saw a dot upon the map, and a house-fly's filmy wing—
They said 't was Dearborn's picket-flag when Wilderness was king;

I heard the reed-bird's morning song—the Indian's awkward flail—

The rice tattoo in his rude canoe like a dash of April hail,—
The beaded grasses' rustling bend—the swash of the lazy tide,
Where ships shake out their salted sails and navies grandly ride!

"I heard the Block-house gates unbar, the column's solemn tread,

I saw the Tree of a single leaf its splendid foliage shed
To wave awhile that August morn above the column's head;
I heard the moan of muffled drum, the woman's wail of fife,
The Dead March played for Dearborn's men just marching out of life,

The swooping of the savage cloud that burst upon the rank
And struck it with its thunderbolt in forehead and in flank,
The spatter of the musket-shot, the rifles' whistling rain,—
The sand-hills drift round hope forlorn that never marched again!"

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